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Semitic mind and religion, they never developed into monotheism, except where the holy prophets of Israel proclaimed the divine message. Natural causes prepared the way by breaking down the old polytheism. The gods of the Canaanites were identified with the national God of Israel; the unity of the political life in the king led to the unifying of the religious life in the one God. The female divinities of the Semite were absorbed in the male consort. Then the time came when the revelation was given: Hear, O Israel, the Lord our God is one Lord."

This paper, attractive and clear-cut as are its arguments and helpful as its main position may be in explaining some phenomena of the Old Testament, is based on assumptions concerning the history of Israel which do not commend themselves to the majority of students.

The Blood of Jesus Christ; The New Testament Doctrine.* The literal way in which emphasis is laid upon the saving virtue of the blood of Jesus has led many to seek to erase it from New Testament teaching. But it cannot be erased; it belongs to the substance of the book. What does the New Testament mean by it? (1) Scripture says "the blood is the life." Blood is the token of that which is inmost, the life, the character. Hence the New Testament says that we are saved by the blood, i. e. the life, the character of Christ. (2) Blood is also a symbol of transmitted life. There is a power transmittible in God and a power of reception in man. The blood of God, i. e. his character, flows in our lives. We are saved by the blood of Christ when the transmitted nature of God enters into us and becomes part of our own nature through Jesus Christ. (3) It is not mere blood that is shed, which is precious, it is the self-denial and self-sacrifice typified in that blood. Thus the blood of Christ saves in that the life of Christ is laid down for us. But it is only as this life is in us that we are saved by it. We are not saved by "expiation," "substitution," "vicarious" sacrifice. These words are not in the New Testament. We are saved by One who brings the divine life down into the world; and we are saved when our own hearts and our own lives are open and his heart and his life are poured into ours.

This article exhibits what Matthew Arnold called "pouring a fresh stream of thought" about old and established formulas of theology. It seems that the writer, however, gives too little weight to the Old Testament sacrificial system in his explanation of the New Testament view of the Blood of Jesus Christ.

The Bible and Egyptology.†—The points of contact between the Bible and Egyptology on which recent excavations have thrown light are (1) the arrival of Abraham in Egypt, (2) the rise of Joseph, (3) the stay of the Israelites in the country, (4) the Exodus. It is generally agreed that the arrival of Abraham and the settlement of the Israelites occurred at a time when Egypt was governed not by native Pharaohs but by the *Hyksos*. It is highly probable that their invasion of Egypt is connected with the conquest of Lower Mesopotamia by the Elamites. The name of Apepi, Joseph's king, is repeatedly found on the monuments. His statues have been found at Bubastis, which was doubtless an important *Hyksos* settlement. "Goshen" has been located in the immediate vicinity. Apepi became involved in a war with the native prince, the result of which, not appearing, however, in his reign, was the expulsion of the *Hyksos*. Rameses II, was the oppressor of the Hebrews. His reign is known very fully to us. Pithom, his store city, has been discovered. Raamses remains unknown. At Naukratis, granaries, probably similar to those in these cities, have been discovered. We are still doubtful about the place of the Exodus. The name "Raamses," whence they started, must be regarded as describing a district. The view of Ebers and Daw-

* By Lyman Abbott, D.D., in *The Andover Review*, Dec., 1889.

† By Edward Naville, in *The Theological Monthly*, Sept., 1889, pp. 145, 161.

son makes the Israelites pass south of the Bitter Lakes. The objection is that then they would have had to cross a range of mountains. The view of Lesseps is better, that the passage was north of these lakes. The slightly undulating desert, which has all the appearance of an ancient sea, witnessed that deliverance.

The article is difficult to abbreviate, and should be read as a whole by all students of the Bible,

Discovery and Revelation.†—Apart from what the mind furnishes to itself, there are three ways of gaining knowledge; by tradition, by discovery and by revelation. Which of these methods can account for the Bible? Take (1) the account of the creation. Using "tradition" in the sense of receiving knowledge from others, and taking it on their authority, this account could not have had such a source. Granting that the Chaldean account of creation resembles the Hebrew, we note (a) the Hebrew is the simplest; (b) the impression the Hebrew gives is totally different from that given by any other account. It was a revelation, therefore, to the people of Israel. Now could Moses have discovered it? If so, he was the wisest man, considering his times, that ever lived. His view of God and the idea of creation must have been revealed to him. (2) The same reasoning applies to the Legislation of Moses. It could not have been an outgrowth of the popular thought of the day. The people were never up to it. If Moses "discovered" it all, what surpassing wisdom! (3) Take Prophecy. Did the progressive prediction of the Christ come by tradition? Those who first conceived those ideas, could not have gotten them in that way. Nor could these predictions have come by discovery, for they see too far ahead. This growing idea, the increasing definitions of places and lineage must have been given by Revelation from first to last. The distinction is important between Revelation and Discovery. The Bible could not have come by Discovery as distinct from Revelation. But what if the two are identical: all Discovery being virtually Revelation? This is a favorite modern rationalistic idea. It makes the wise and holy thoughts of the wise men of China, India, Persia and elsewhere to come from Divine Revelation. On the contrary these ideas (1) were not regarded by these thinkers themselves as in any way a revelation; (2) they were not such as could not be reached by discovery; (3) God took no such pains to have them preserved as he took in relation to the Scriptures. Of course there was a divine providence in the matter, and some remains of a primitive revelation still lingered. But the true view of the matter is that God was training his own chosen people up to the introduction of the Gospel, while leaving these other nations, each in its own way, to find and demonstrate the necessity for a Christ and a Divinely instituted ministry.

This article, though somewhat bunglingly written, contains not a little fresh and instructive thinking.

The Doctrine of the Day of Jehovah Before Joel's Time.†—The idea contained in the phrase "Day of Jehovah" is found in the earlier times. In Exodus 32:34 we have the idea enunciated of a great "day of visitation" which it may well be thought, the men of Joel's time had in mind. The phrases "latter days," (Gen. 49:1; Numb. 24:14; Deut. 31:29 etc.) and "that day" (Deut. 31:17, 18) suggest a more or less definite period of time in the future corresponding in the character of its events to the "day" in Joel. It may be granted that these earlier passages are vague, but yet as, warning and promise, they were doubtless handed down, until, in the mouth of Joel they assumed the more definite character of the doctrine of the "day of Jehovah."

A careful and interesting study in the history of biblical theology.

* By Rev. W. D. Wilson, D.D., in *The Church Review*, Oct. 1889, pp. 1-23.

† By Prof. Willis J. Beecher, in *The Homiletic Review*, Nov. 1889, pp. 449-451.